THE Saving Grace OF GOD Owned, and Scripturally ASSERTED.

To Remove Dark and Atheistical Contradiction thereunto.

For Particular and General Information.

For the Grace of God that bringeth Salvation hath appeared to all Men. Titus 2. 11.

LONDON,
Printed for *Thomas Northcott*, in *George Yard* in *Lombard-Street*. 1693.

My near Relations, and other Kindred, and loving Neighbours, and other Friends, (living in and adjacent to, this City of Glouceſter; *who are in Community with, and Hearers of, your Paſtor and Teacher,* James Forbes; *This following Treatiſe, is to you in a particular manner Directed and Recommended; deſiring that the ſame, in the Love and Fear of the Lord, (and void of prejudice) may be Received, Read, and Conſidered.*

FOraſmuch as ſome oppoſite Writing happened here to be, concerning the *Saving Grace* of God in Men, and herein, I being charged, as holding a groſly erronious, yea Heretical, Atheiſtical, and blaſphemous Principle; becauſe denying the ſaid Grace to be a Creature; and which not yet in the leaſt being convinced of; but ſtill firmly believing it of right belongs to my Oppoſer (the perſon abovementioned, your Teacher) and who ſtill ſtanding in the ſame Belief, as he lately ſignified. Therefore, (not in Envy to him, but being heartily deſirous that Truth may take place and prevail) it

hath ſeemed good to me, (and could not otherwiſe be well clear in my ſelf, it reſting ſo with me) to Tranſcribe the ſaid Lines, and ſo give forth (for your Information, Contemplation, and Satisfaction) a true Relation, methodically of the Rice, and preſent ſtate of the Caſe; which hereafter follows, with ſome other Lines added in unfeigned Love, and the ſame (though my Love is Univerſal to all, and ſo no one is excluded hereby, yet) thus more eſpecially preſented to you, my near Relations in the Fleſh, *&c.* whom my Soul loves, and for whom, my Hearts deſire, and Prayer to God for you (as for my ſelf) is, that you may be ſaved, and come unto the Knowledge of the Truth, as it is in Jeſus; or rightly to Believe in, and know Chriſt by his Saving Divine Grace, or Holy Spirit to be within you, your Hope of Glory and Crown of Rejoicing.

Now then firſt as to the occaſion of this ſaid Writing, you may briefly hereby underſtand, that upon *Joſeph Howell* and his Wife, their leaving your Society, and coming over to, and in ſome degree joining in Fellowſhip with us, the People called *Quakers* (for ſhe as yet was not fully (as I take it) reſolved in her ſelf) And two of your Members, *viz. Daniel Bryan* and *Jonathan Green* giving her a Viſit (as they (and others) had ſome time before her Husband) to Diſcourſe with her, to endeavour (its

(its like) to satisfie her doubts, and recover her, and so not to fully forsake your Fellowship of Breaking of Bread, *&c.* And two of our Friends (not of this City) coming into the House at the same time, and Discourse about some points of Religion, arising between them; it was by *Jonathan Green* (when treating then of the *Saving Grace* of God) declared, *that the same was but a Creature*, which being zealously opposed; and *J. G.* after his return home, upon turning to his Author, finding it in Print Asserted; and reckoning it sufficient to do the business, he thereupon transcribes it, and the next Night comes to my House with it, enquiring for our two Friends (they Lodging here) and I signifying to him, that they were gone out of Town, he thereupon spoke, that whereas last Night there was some Discourse about the *Grace of God*, he had farther considered upon it, and here are some Lines to prove it to be *but a Creature*, which he brought that they might see it, *&c.* but since they are gone, here you may have it, if you will, (or to this effect) making offer of the Paper to me; who taking it of him, and after our parting, reading it, and turning to the Texts cited to maintain what was asserted, and not finding them answer at all (that I conceived) the end thereof; and considering thereupon, I did a few days after go to his House; who soon after I came in, and some short Discourse first passed, he began to

ſpeak again of this point, ſignifying, that whereas he was not when the Diſcourſe was firſt, very poſitive of the matter he then mentioned touching *Grace*, but afterward he finding it ſo laid down in a Book, therefore he did write them Lines out, that he delivered beſore to me; I thereupon asked him to let me ſee that Book, who at that inſtant refuſed, but ſoon after, his Wife (who was preſent) ſaying the Book was in the Houſe, he then reacht it, and delivered it to me, ſhewing me the place, where I found it to be according to his Copy; I then viewed the Title Page, where I found it ſtyled, *The Touchſtone of Sincerity*, or *the Signs of Grace*, &c. being the 2*d*. part of *The Saint Indeed*. By *John Flavell*, Miniſter of Chriſt. *Devon*. So ſpeaking ſomething of the Man that I knew him -- and that I ſuppoſed he was a noted Preacher among them, (*viz*. *Independants*) and *Jonathan Green* and his Wife owning he was, and that he was a very good Man, *&c*. I then ſpoke, whatever he was in other things, I did believe he was greatly out in this point, *of aſſerting the Saving Grace of God to be a Creature*, &c. But they both ſtill Believing that it was, becauſe ſo ſaid in this Book; I thereupon produced his Paper, (which he Coppied out, and before delivered me) and (there being no Name to it) propoſed to him (ſince he was of that Belief) to put his Name to it; and if *Daniel Bryan* was of the ſame Faith, that he would carry it to him,

him, that he may alſo Sign it, and likewiſe that if *Ja. Forbes* was one with him in it, that he would get him to Subſcribe it, and then an Anſwer to it they might expect; ſo he took the Paper, and ſaid he would do ſomething therein, *&c.* And ſo a few days after, he came to me again, ſpeaking that he had done according to his promiſe to me, and here (ſaith he) is the Book; The Book I have ſeen already, (I replyed) but where is the Paper with your Names to it, which he not producing, I thereupon Queried, whether he *D. B.* and *J. F.* were of the Belief *that the Grace of God given to Men* (according to the Lines in his Paper) *was but a Creature*; he acknowledged that himſelf, and *D. B.* were, and at laſt, upon our parting, upon further urging it, did alſo, that *J. F.* was; ſo upon my ſending to him after for the ſaid Paper, he ſent it me (but not Signed) which is *Verbatim* as follows, *Viz.*

IS Saving Grace more Precious than Gold, let them that have it, bleſs God for it, and not boaſt; Mens Hearts are as apt to puff up, and ſwell with ſpiritual, as with material Gold; It is hard to be owner of much of this Gold, and not to be lifted up with it, to keep down thy Heart, and preſerve thine Eyes from being dazled with theſe thy gracious Excellencies.

It will be needful for Thee Chriſtian ſometimes to conſider, that although Grace be one of

the most excellent things that ever God Created, yet it is but a Creature, a dependant Thing, 2 Cor. 5. 17. *Yea it is not only a Creature, but a very imperfect Creature, yet in thy Soul labouring under many Weaknesses,* Phil. 3. 12. *And sometimes ready to Dye,* Rev. 3. 2.

Though it can do many things for you, yet it cannot Justifie you before God; you cannot make a Garment of it, to cover your Guilt, nor Plead the Dignity of it at Gods Bar, for your Discharge, it is not your Inherent, but Christs Imputed Righteousness must do that for you, though in other respects it be very necessary.

Nay, remember how excellent soever it be, its not the Native growth and product of your Hearts, all the Grace you have, it is Foreign to your Natures, and what you have is received, 1 Cor. 4. 7.

And lastly, Remember he that is most Proud and Conceited of his own Graces, will be found to be the owner of least Grace; and hath most cause to question whether he have any or no; It is the Nature of Grace to humble, abase and empty the Soul; and its the strength of our Corruptions, which thus puffs us up with Vain Conceits.

These few Lines (adds Jonathan Green) *are suitable I think, to convince all of you, what was discoursed on last Night.*

So, shortly after I sent some Lines in reply thereto, and by word of mouth, by my Servant

vant to *J. G.* premiſed, and deſired, that if an Anſwer was returned to mine, and *Ja. F.* concerned therein, that he would put his Name thereto, (expecting that what was done would be by his Authority) that ſo in plainneſs I might be ſenſible thereof; which Reply, was alſo as followeth, *viz.*

Loving Neighbour Jonathan Green.

THe Lines thou delivered me, (which thou didſt think ſuitable, to Convince all of us, what was diſcourſed on lately by us) I have peruſed, and not finding them ſatisfactory, nor ſo much as ſuitable, with reſpect of Proof, That the Divine Grace of God is a Creature; therefore have returned ſome Lines in Anſwer thereto, in order that you, that hold the ſame, who were then our Oppoſers, may be convinced of that Enormous, and (I believe) groſly Blaſphemous Opinion; and come (not only to talk a great deal of Grace) but really to have true Faith in it, as the perfect Gift of God; and thereby ſee him, whom you have pierced in his Spiritual Appearance, and Mourning for it, and for the future Obediently following of it, may Witneſs Mercy from God, and the pure Virtue thereof, truly ſenſibly, to repleniſh your Souls to your Divine Satisfaction in the Lord, that ſo you with us, and we with you, may acceptably praiſe him together, who is right worthy thereof for Evermore. Amen.

Is Saving Grace (ſay You) more Precious than Gold, let them that have it, bleſs God for it, and not Boaſt.*

* It being in the Paper and Book you own and ſtand by; therefore I ſay YOU.

Anſwer. Yea certainly *Saving Grace* is more Precious, and infinitely more Valuable than Gold; and it is not comparable thereto; yet God in the Riches of his Love to Mankind, hath made it common to all, that thereby (through true Faith therein, and Obedience thereto) they might Die to Sin, and Live to him; who therefore ought to be Bleſſed for it, and ſo not vainly to Boaſt, yet may plainly in Humility, confeſs and bear Teſtimony thereto, on behalf thereof.

Mens Hearts (ſay you) are as apt to puff up, and ſwell with ſpiritual as with material Gold; it is hard to be owner of much of this Gold, and not to be lifted up with it, to keep down thy Heart, and preſerve thine Eyes from being dazled with theſe thy gracious Excellencies.

Anſw. Though Man is apt to be puft up with what he knoweth and witneſſeth; and that its hard (by reaſon of the ſtrong and cunning workings of Sathan, that envyes our Happineſs, *&c.*) to keep the Heart down from being lifted up, *&c.* and that Man of himſelf cannot do it, yet the aforeſaid Divine Grace of God, is able to do it for Man, and doth it, as Man truly keeps under the Government thereof.

It

It will be needful for thee Christian, some-times to Consider (say you) That although Grace be one of the most excellent things that ever God Created, yet it is but a Creature, a dependant Thing, 2 Cor. 5. 17. *Yea it is not on-ly a Creature, but a very imperfect one; yet in thy Soul labouring under many weaknesses,* Phil. 3. 12. *And sometimes ready to Dye,* Rev. 3. 2.

Answ. Indeed I here stand amazed, that any one Professing Christianity, and the Holy Scriptures (which we dearly own and ho-nour) to be their only Rule, should be so un-like a true Christian, as contrary thereto, to Assert, (and others to believe) that those three foregoing Texts cited, proves the Di-vine Grace of God given to Man, to be a Crea-ture, yea a very imperfect Creature, and rea-dy to Dye; and yet own it to be Saving; then in Truth, they are so far from being pertinent to the point, that they have not direct relation thereto, neither of the Ver-ses making mention thereof; the first speak-ing of the New Creature in Christ, which is not the Grace it self, for that is a distinct thing, and by and through the Divine Assist-ance thereof, the Creature, who is a depen-dant Thing, comes to be made new. The second Text makes not mention neither of this Grace, as that it is a very Imperfect Creature; but speaks only particularly of *Pauls* then attainment, and what he then fol-lowed or prest after. Neither doth the last

Text

Is Saving Grace (say You.) more Precious than Gold, let them that have it, bless God for it, and not Boast.*

* It being in the Paper and Book you own and stand by; therefore I say YOU.

Answer. Yea certainly *Saving Grace* is more Precious, and infinitely more Valuable than Gold; and it is not comparable thereto; yet God in the Riches of his Love to Mankind, hath made it common to all, that thereby (through true Faith therein, and Obedience thereto) they might Die to Sin, and Live to him; who therefore ought to be Blessed for it, and so not vainly to Boast, yet may plainly in Humility, confess and bear Testimony thereto, on behalf thereof.

Mens Hearts (say you) are as apt to puff up, and swell with spiritual as with material Gold; it is hard to be owner of much of this Gold, and not to be lifted up with it, to keep down thy Heart, and preserve thine Eyes from being dazled with these thy gracious Excellencies.

Answ. Though Man is apt to be puft up with what he knoweth and witnesseth; and that its hard (by reason of the strong and cunning workings of Sathan, that envyes our Happiness, *&c.*) to keep the Heart down from being lifted up, *&c.* and that Man of himself cannot do it, yet the aforesaid Divine Grace of God, is able to do it for Man, and doth it, as Man truly keeps under the Government thereof.

It

It will be needful for thee Christian, sometimes to Consider (say you) That although Grace be one of the most excellent things that ever God Created, yet it is but a Creature, a dependant Thing, 2 Cor. 5. 17. *Yea it is not only a Creature, but a very imperfect one; yet in thy Soul labouring under many weaknesses,* Phil. 3. 12. *And sometimes ready to Dye,* Rev. 3. 2.

Answ. Indeed I here stand amazed, that any one Professing Christianity, and the Holy Scriptures (which we dearly own and honour) to be their only Rule, should be so unlike a true Christian, as contrary thereto, to Assert, (and others to believe) that those three foregoing Texts cited, proves the Divine Grace of God given to Man, to be a Creature, yea a very imperfect Creature, and ready to Dye; and yet own it to be Saving; when in Truth, they are so far from being pertinent to the point, that they have not direct relation thereto, neither of the Verses making mention thereof; the first speaking of the New Creature in Christ, which is not the Grace it self, for that is a distinct Thing, and by and through the Divine Assistance thereof, the Creature, who is a dependant Thing, comes to be made new. The second Text makes not mention neither of this Grace, as that it is a very Imperfect Creature; but speaks only particularly of *Pauls* then attainment, and what he then followed or prest after. Neither doth the last

Text

Text (which was written to the Angel (o
Miniſter) of the Church of *Sardis*) wherei
he is exhorted to be Watchful, and ſtrength-
en the things which remain, that are read
to Die: for I have not found thy works per-
fect before God) make out, (or prove) tha
this aforeſaid Grace is ſometimes ready t
Die, (it being of, and from God, and in i
ſelf, perfect, and purely Divine and Immor-
tal) But that thoſe good Things, (and no
that one Thing, the Grace or Spirit of God
that remained in that Church, that were rea-
dy to Die, might, through Watchfulneſ
(and Obedience to the Grace appeared) be
ſtrengthened, and ſo they therein, Live, and
Proſper to the Glory of God; *For to that end
the Grace of God that bringeth* (obſerve) *Sal-
vation, hath appeared to all Men*, Titus 2. 11.
For by Grace ye are Saved, through Faith (in it)
and that not of your ſelves, it is the gift of God,
Eph. 2. 5. 8. *And in it are accepted in the Be-
loved*, chap. 1. 6. *which Gift is perfect*, Ja. 1. 17.
(and ſo not imperfect) And the Apoſtle *Paul*
by the Lord was aſſured, *it was ſufficient for
him*, 2 Cor. 12. 9. And therefore it was be-
ſeecht, *not to receive the Grace of God* (obſerve)
in vain, 2 Cor. 6. 1. (*which was received from
Chriſt, who was full of Grace and Truth*, John
1. 14, 15, 16.) *Nor fall from your ſteadfaſtneſs,
but grow in Grace*, &c. 2 Pet. 3. 17. 18. *Sing-
ing with Grace in the heart to the Lord*, Col. 3.
16. Which places, I deſire may be peruſed
ſe

ſeriouſly, and conſidered weightily, and the Lord clear up your Underſtandings therein, unto a right ſenſible Experimental Knowledg thereof, unto real Conſolation, and aſſured Satisfaction.

Though (ſay you) *it can do many things for you, yet it cannot Juſtifie you before God.*

Anſ. This is quite contrary alſo to your profeſſed only Rule, read *Titus* 3. 5. 6, 7.

You cannot (ſay you) *make a Garment of it to cover your guilt.* (Who ſaith we can? ſay I) *Nor Plead the Dignity of it* (ſay you) *at Gods Bar for your Diſcharge.*

Anſ. (So ſay I) except we Anſwer the end of this Spirit of Grace being given us; which is *to be Led thereby, Titus* 2. 12. *Rom.* 8. 14. which if we do in faithfulneſs, then Chriſt hath promiſed, *that he will confeſs us before his Father which is in Heaven*, Mat. 10. 32.

It is not (ſay you) *your Inherent, but Chriſts Imputed Righteouſneſs, muſt do that for you, though in other reſpects it be very neceſſary.*

Anſ. Its very neceſſary that we have the Righteouſneſs of Chriſt wrought in us through our Subjection to this Grace and Spirit of God (*who worketh in us, both to will, and to do, of his own good Pleaſure*, Phil. 2. 13.) Otherwiſe we cannot juſtly expect, that Chriſt Righteouſneſs will be imputed to us, to our Diſcharge.

Nay remember how excellent ſoever it be (ſay you) *its not the Native growth and product of your*

your Hearts; all the Grace you have, it is Foreign to your Natures, and what you have, is received, 1 Cor. 4. 7.

Anſ. This being true, therefore herein we agree, but then why as before, was Grace and the Creature *jumbled* or joined ſo together, as if it was but one thing. The Grace given by God, and received by good Men is acknowledged not to be of or from our own Natures; but of a Divine and never Dying Nature; And as none became Sons of God, that did not in the Love of the Truth, receive Chriſt, and believe in his Name, in the days of his appearing in the Fleſh, *Jo.* 1. 12. So none doth now, but ſuch as ſo receive him in his Spiritual Appearance, and are Led by the ſame, *Rom.* 8.

And laſtly (ſay you) *remember he that is moſt Proud, and Conceited of his own Graces, will be found to be the owner of leaſt Grace, and hath moſt cauſe to queſtion whether he hath any or no; It is the Nature of Grace to humble, abaſe, and empty the Soul; and its the ſtrength of our Corruptions, which thus puffs us up with vain Conceits.*

Anſ. Therefore then that we may not be ſo puft up, or be Proud or Conceited of our own Graces and Vertues (as you ſay) how neceſſary is it, to rightly and fully believe in this Divine Grace, which God giveth for a Guide; and is of his own Holy Nature, to humble, abaſe, and empty the Soul, *&c.*

which

which that I may unto the End; and you may now ſo begin; and we all conſtantly in Obedience follow the ſame, are the ſincere deſires of Thy real Friend herein \

18*th* day 3*d Month* called *May* 1692. *John Elliot.*

Be not carried about with divers and ſtrange Doctrins, for it is a good thing, that the Heart be eſtabliſhed with Grace, not with Meats, which have not profited them that have been occupyed therein. Heb. 13. 9. But

Receive with meekneſs the ingrafted word, (or the word, that is grafted in you) which is able to ſave your Souls. James 1. 21.

Now about a Month or Five weeks after, *J. G.* comes to me with this following Anſwer (but firſt called upon the above *Joſeph Howel* and his Wife, and reads it to them, juſt before it was delivered to me; and I then deſired to know whether *Ja. F.* was the Author of it (or concerned in it) but he would not let me know, ſignifying he would not Anſwer thereto, *&c.* Viz.

Loving Neighbour John Elliot,

I have diligently and carefully peruſed thy Paper, which thou didſt intend for an Anſwer to, and a confutation of what I ſent unto thee; I cannot in Conſcience but let thee know, that I am ſo far from embracing thy

thy Sentiments and Apprehenſions, concerning the nature of Grace, that I am at a greater diſtance from them than before; and by Divine Aſſiſtance am fully fixt in my purpoſe, to Live and Dye in my preſent Perſwaſion, as to this particular, to wit, That whatever Grace is inherent in any Mortal here below, is a meer Creature; yea it is and will continue in a ſtate of Imperfection, during our Pilgrimage in this World; And I will lay before thee ſome few Scriptural Conſiderations, which are to me Demonſtrative Proofs of the Truth which I Aſſert and Believe. The Lord make them uſeful, for giving thee a ſight of that groſly Erronious, yea Heretical, and Atheiſtical Principle, that Grace in Man, in all Men, is not a Creature.

1. The Angels in Heaven, when firſt they were made by the Great and Glorious Jehova, had Grace in Perfection according to their Capacities; ſome of them have perſevered in that Eſtate in which they were Originally placed: Others of them have Irrecoverably and Eternally Loſt all the Grace they had, 2 *Pet.* 2. 4. *Jude* 6 *verſe.* The Angels which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in Everlaſting Chains, under Darkneſs, unto the Judgment of the great Day. Therefore Grace is a Creature, a meer Creature, and an imperfect Creature, that could not ſecure the Poſſeſſors thereof, againſt a Total and Final Apoſtaſie.

2. *Adam*

2. *Adam* who was the First Man that God made, had such a Perfection of Grace, as was suitable to his Primitive State: He had more Grace than any meer Man that hath been from that day unto this, yea more than All of them put together; and yet he lost all that Grace that he had, there was not the least grain of it remaining, after his eating the Forbidden Fruit; And that ever to be Lamented grand Fall of his, proved not only Fatal to himself, but also to the whole Race of Mankind; compare *Gen.* 1.26. with *Eccles.* 7.29. *God made Man upright, but they have sought out many Inventions. Rom.* 5. 12. *By one man Sin entred into the World, and Death by Sin. Rom.* 3. 10. *There is none Righteous, no not one, v.* 23. All have Sinned, and come short of the Glory of God.

3. If Grace that is in Man be not a Creature, then it is an Increated Being, and consequently God, for there is no middle Being between Created and Increated. There is but one Increated Being, the Lord *Jehova*, the Living and True God; This one Increated Being was from Eternity, the sole self-existing Being, whose Being was from himself; and from whom, all in Heaven and Earth have their Being, Gen. 1. 1. As in the Beginning of Time, this Increated Being, gave Existence to All in Heaven and Earth, so *he upholds all things by the Word of his Power*, Heb. 1. 3. *In him we Live, Move, and have our Being*,

Acts 17. 28. He is the Supream Governour of the Universe: *He humbleth himself to behold the things that are done in Heaven and in Earth*, Psal. 113. 6. The Eyes of his Providence run to and fro throughout the Earth, and he shews himself strong in behalf of them, *whose heart is perfect toward him*, 2 Chron. 16. 9. *The Heaven is his Throne, the Earth is his Footstool*, Isa. 66. 1. *Heaven, yea the Heaven of Heavens, cannot contain him*, 1 Kings 8. 27. All Vertues, Graces, Excellencies, and Perfections which are in Creatures, *are from him*, James 1. 1. But his Infinite, Incomprehensible Essence, is Incommunicable to Creatures. The highest and best of Angels and Men, are but Creatures, originally near akin to nothing, but when advanced to the highest degree of Dignity and Perfection they are capable of, they cannot be Increated Beings, for then they would be Gods, which is impossible. Whatever Grace or Perfection is in Angels and Men, is from God, and in its kind an excellent Gift of God; but all such Things are only Emanations from the only Infinite Ocean of Goodness, God himself; but they cannot become Increated Beings, for then they would be Gods many, which to Assert, is plain down right Blasphemy, 1 *Cor.* 8. 5, 6. *For though there be that are called Gods, whether in Heaven or in Earth, as there be Gods many, and Lords many; But to us, there is but one God the Father, of whom are all things, and we in him;*

him; and one Lord Jesus Christ, by whom are all things, and we by him.

4. If there be not enough in all this, to convince Thee of this gross Error and Blasphemy of thine, but thou wilt still Exalt something within Thee, unto an Equality with God, and that it must be *No Creature*, but an *Increated Being*; Call it by what Name thou wilt, The Grace of God within Thee and others, the Light that is in Thee and others, Christ or the Spirit within Thee and others, I will take leave to make an Address to this *Great Nothing* within Thee and others, Thus, *O Thou Grace that art in* John Elliot *and others, Thou assumes and arrogates to thy self, the Honour of being an Increated Being, and canst not bear to be called a Creature, wouldst thou have me and others to give Credit unto what thou sayest of thy self, and believe in Thee, as the Eternal* Jehova? *We make bold to require some Proof of thy Divinity; If thou art what thou dost Vauntingly give out thy self to be, then thou art both Omniscient and Omnipotent; thou knowest all things, and thou canst do all things; Resolve us some few Questions, which if thou dost, we will Honour Thee more than yet we have done; if thou cannot, be advised for the future, to debase thy self to the Dust, lay aside thy* Luciferian *Arrogance; be content to move in the Sphere and Orb of Creatures, yea ever after this, acknowledg thy self to be a poor Imperfect Creature; O Thou who exalts thy self to be an*

Increated Being in John Elliot *and others; if thou art in reallity what thou art a Pretender to, Let us know it by this; Tell us if thou canst the Names, and the exact Number of the Stars in the Firmament.* 2. *Tell us the Names of all the Men, Women and Children that have been, are, and shall be on the Earth.* 3. *Tell us the most Secret Thoughts of all in the World at this Instant.* 4. *Dost thou understand and can speak all Languages in use among all Nations; let us hear thee speak* Hebrew, Syriack, Arabick, Greek, Latin, Dutch, French, Spanish, Italian. 5. *Tell us if thou canst the Names, and Virtues, of all Herbs, Vegetables, Minerals, and Precious Stones.* 6. *Canst thou work Miracles, shew us thy Power, in causing the Sun to stand still, or go backward, raise some one or other from the Dead.* 7. *Canst thou unfold all the Mysteries of Religion contained in the Sacred Scriptures; and give us an infallible Interpretation of all such difficult Texts as are hard to be understood; Bless the World so as to give them an Interpretation of the last* 10 *Chapters of* Ezechiel; *of* Daniel 2. *from* ver. 31. *to the* 46. *of the whole* 7 *and* 8 *Chapters of* Daniel; *of* Daniel 9 chap. v. 25, 26, 27. *of the whole* 11 Chap. *of* Daniel. *Of* Daniel 12. v. 11, 12. *What is understood by the* 1290 *days, and* 1335 *days, when did they begin, and when is their End; what are we to understand by the* 42 *Months, and* 1260 *days,* Rev. 11. 2. 3. *when did they commence, and when is their period, declare to us if*

if thou canst, the Mystery of the 7 Vyals, Rev. 16. *We are told* 2 Pet. 3. 10. *that the World that now is, will be destroyed with Fire, as the Old World in* Noah's *time was destroyed with Water; The day is a coming, in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent heat, the Earth also, and the works that are therein, shall be burnt up; what Year, what Month, what day of the Month will this Propheſy have its accomplishment. If thou dost consider the way that* Elijah *took to convince the Priests and worshippers of* Baal, *that the God whom they worshipped was no God,* 1 Kings 18. 23, 24. *Thou hast no cause to be offended with me, for posing that within thee, with such hard Questions,* v. 27. And it came to pass at Noon, that *Elijah* mocked them, and said, Cry aloud, for he is a God, either he is talking, or he is pursuing, or he is in a Journey, or peradventure he sleepeth, and must be Awaked.

I will conclude this Head, with the Recital of *Isa.* 41. 21, 22, 23, 24. *Produce your Cause saith the Lord, bring forth your strong Reasons, saith the King of Jacob; let them bring them forth, and shew us what shall happen, Let them shew the former things what they be, that we may consider them, and know the latter end of them: or declare us things for to come: shew the things that are to come hereafter, that we may know that ye are Gods, yea do good, or do Evil, that we may be dismayed, and behold it together.*

Behold ye are of nothing, and your work of naught, an Abomination is he that chuſeth you, Pſal. 82. 6. 7. *I have ſaid ye are Gods, and all of you are Children of the moſt High, But ye ſhall Dye like Men, and fall like one of the Princes.*

If that which is in Thee, Teaches Thee no better in other things than it doth in this, as to the nature of Inherent Grace, I may very pertinently and to good purpoſe, make uſe of the words of Chriſt, *Mat.* 6. 23. *If therefore the Light that is in Thee be Darkneſs, how great is that Darkneſs.*

Jonathan Green.

Now I upon conſideration of the Style, *&c.* of this Anſwer, concluding it to be above *J. G.* Attainment, and to be the work of *Ja. F.* himſelf, thereupon went to a Neighbour Friend, and deſired him to go with me to *J. F.* and when come to Speech with him, I told him, that three days before I received ſome Lines Signed by *J. G.* the laſt two days my occaſions call'd me forth of Town, but now being at leiſure, have thought good to come to him, deſiring of him to be ſo plain, as to let me know whether he was not the Author of them. To which he refuſed to give me a plain Anſwer; but owned the matter contained therein; and furthermore declared, that ſhew it to all your Friends (or to whom I would) he would ſtand by it, *&c.* So then this enſuing Rejoinder

joinder I ſhortly after drew up, and ſent to him, *viz.*

James Forbes,

As I was in my ſelf ſatisfyed, that the former Lines, or at leaſt Book, out of which they were Tranſcribed, was delivered to me (if not by thy Direction) with thy Approbation, (as being one in Belief therewith) though thy Name was not thereto; ſo was I likewiſe with reſpect to theſe laſt Lines, that thou thy ſelf was the Author of them; though ſtill lay hidden, and not fairly appearing, ſigning thereof, (as was deſired that thou wouldſt, if an Anſwer was returned to my Lines, and thou concerned therein) but the ſame only Signed as if only written by J. G. *who, its probable, according to the Old Proverb,* too much Pins his Faith upon thy Sleeve; *and was not I ſuppoſe firſt (if ſince) truly ſo concerned in Conſcience (as its writteu) to Certifie me, that he was at a greater diſtance than before, from my Sentiments and Apprehenſions concerning the Nature of Grace; but he as a poor Sheep led and governed by thee his Shephard (if not Oracle) in doing what thou thought needful, or moſt convenient; and ſo ſuppoſing I ſay the Caſe to be, therefore have I judged it moſt proper, to leave him, that ſo moves by, or under Thee (that art I queſtion not, the principal perſon concerned therein, though upon applying to thee, for an acknowledgment thereof, thou wouldſt not freely or plainly in Honeſty confeſs thereto, (as became*

thee) but endeavoured to wave it, and undiſcover thy ſelf, though afterward in Diſcourſe, ſufficient was ſpoken, to ſatisfie that thou waſt what, (as aforeſaid) was believed of thee) and particularly to write to thy ſelf, to vindicate my former, and Anſwer thy late Lines.

Now then, whereas in your firſt Paper, it was written (as aſſerted long ſince by thy Deceaſed Brother Preacher; and concurr'd with now by you) That Saving Grace was a Creature, &c. And ſome Scriptures were cited to prove it, I upon Conſideration on the point, and examination of the Scriptures produced, not being Convinced (according as the laſt words in that Paper thought (as 'tis expreſt) ſuitable to do) that the ſaid Principle was conſonant to Chriſtianity, (but rather groſly Blaſphemous) nor the ſaid Scriptures cited, pertinent to prove it, (but rather groſly wreſted therein) therefore did draw up them lines, to manifeſt (in ſome meaſure) the ſame; wherein I believed according to that little Underſtanding and Experience God hath been pleaſed to give me, I had ſufficiently done it: proving the contrary plainly, by divers expreſs pertinent Texts, (without far fetcht Conſequences) and by thy reply thereto, am not in the leaſt yet otherwiſe minded; but looks upon it, that thy own Ignorance, yea, I believe groſs Errour, Hereſie, Atheiſm, and Blaſphemy therein, in relation thereto, is greatly manifeſted, inſtead of the ſame (contrariwiſe) upon me in the leaſt proved; Thy Lines in ſubſtance

ſtance, being in my account ſo very weak (though in thy own, I find very weighty) that I look upon them, to be but little of an Anſwer to mine, (much leſs ſo full a one, as might have been expected from one of thy Age, Parts, and Profeſſion, if thou wast in the right, and I in the wrong) They not ſo much as particularly touching upon, much leſs not making appear, that I was clearly out, with reſpect to my ſenſe, and plain pertinent Scripture places, produced to prove, what I hold to be a certain glorious Truth (even the Life of Truth) and thy own to be a groſs Errour, &c. *Viz.* That the Holy, Everbleſſed, Divine, Saving Grace of God in Men, is not a meer Creature.

But to prove that it is, Thou Writeſt, (for ſo I believe (and thou haſt not denyed it) which if it be otherwiſe, if thou write a Reply hereto, be pleaſed then to ſignifie it) that thou wilt lay before me, ſome few Scriptural Conſiderations, which are to thee, (and not to J. G.) *demonſtrative proofs of the Truth which thou doſt Aſſert and Believe.*

The firſt Conſideration (and the ſecond is near alike) is from 2 *Pet.*2.4. and *Jude* v.6. *The Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the Judgment of the great day.* Therefore (ſayeſt thou) Grace is a Creature, a meer Creature, and an imperfect Creature, that could not ſecure the poſſeſſors thereof, againſt a total and final Apoſtacy. Now

Now this Concluſion from the ſaid Texts, is, to me, as wild and foreign, as the three Verſes that were laid down in the former Paper, out of the Book, were there, to prove the ſame; and both deemed not at all pertinent to the purpoſe, (which as to the former three Verſes I demonſtrated, and the ſame ſtill ſtands over thee, not being in thy Anſwer Oppoſed, much leſs Confuted) For if it be Irrational to conclude, that a Maſter is unable to teach his Scholars what he knows, becauſe they obſtinately refuſe, or not regard to be taught by him: But in their ſelf-wills, chooſe rather wickedly, (or in ſome reſpect otherwiſe) to be exerciſed, and concerned; ſo is it likewiſe as unreaſonable, (not to ſay much more) that Saving Divine Grace in Men, could not ſufficiently Inſtruct, or was incapable to ſecure the poſſeſſors thereof, againſt (or from) a total and final Apoſtaſie. The Cauſe being (as not in the Maſters diſability, ſo) not in *the Grace it's inſufficiency*, to have taught, and ſecured (or preſerved) them in their firſt Eſtate, (or State they were firſt placed in) but as it's plain from the ſaid Verſes, through their Sinning; or not keeping their Habitation, but leaving it, in hearkening to, and following of Sathan, the Enemy of the Souls ſalvation (who inwardly alſo, endeavours to draw from God, or from Grace, which is his inward Spiritual Appearance) and turning the Grace of God into Laſciviouſneſs,

ouſneſs, (or from the Grace of God into Wantonneſs) which ſome are ſaid in the very ſame Epiſtle of *Jude*, verſ. 4. to have done, (as innumerable others at this day do) whereas, if they had (on the contrary) kept their Habitation they at firſt were placed in, through their keeping in obedience to the Grace that had appeared to them, (and was in them) according to *Titus* 2. 11. They undoubtedly, with the ſame Apoſtle *Paul*, would then have witneſſed, that the ſaid Grace would have been ſufficient for them, as he did that it was for him, 2 *Cor.* 12. 9. Therefore Man's Apoſtaſie, and Deſtruction is of himſelf, through rebelling againſt the Light, or diſobedience to the Grace *Hoſ.* 13. 9. *Job* 24. 13. And not in God, (or defect in his Grace) who will (or would) have all Men to be ſaved, and to come unto the knowledge of the Truth, 1 *Tim.* 2. 4.

The Third Conſideration is, *If Grace that is in man be not a Creature, then it is an Increated Being, and conſequently God*, &c. *And ſo, ſo many Perſons that have it, even ſo many Gods, which to Aſſert* (*ſaith he*) *is plain down-right Blaſphemy; and to prove it, cites* 1 Cor. 8. 5, 6. (For though there be that are called Gods, whether in Heaven or in Earth, as there be Gods many, and Lords many, *&c.*) *Which neither is not, that I ſee, relative to the Caſe; except thou canſt prove, this pure Grace of God, teſtified to, to be an Idol,*

Idol, or wholly distinct or altogether separate from God (which having not yet done; thou mayest try what thou canst do, to do it better in thy next, if thou write again) Therefore in the interim, I rest in my Belief; That the said Grace is not an Idol, nor a Creature; but Increated, being of, and from God, the great Creator: and of his Divine Saving Nature, Ephes. 2. 5. 8. Tit. 2, 11. *But yet, not the only entire God, Eternal Jehova, or whole, Infinite, Incomprehensible Essence, (for if so, then indeed there would be Gods many)* But as he is the high and lofty One, that inhabiteth Eternity, he also dwelleth with him that is of a contrite and humble Spirit. *Isaiah* 57. 15. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, 1 *Cor.* 16. 17. and 6. 19. and 2 *Cor.* 6. 16. and *John* 14. 20. You in me, and I in you. I in them, and thou in me, *John* 17. 23. And that (observe) by the Spirit of Grace, (as worded) *Zech.* 12. 10. *Heb.* 10. 29. Or (which is one and the same) the Comforter, even the Spirit of Truth, *John* 14. 16, 17. Therefore God is a Spirit, *John* 4. 24. 2 *Cor.* 3. 17. And as he gave not his Spirit to his Son Christ Jesus by mesure, *John* 3. 34. But he was full of Grace and Truth, *John* 1 14. And of his Fulness have all we received, *ver.* 16. *Col.* 1. 19. For the manifestation of the Spirit is given to every Man to profit withall, 1 *Cor.* 12.

12. 7. And it ſhall come to paſs in the laſt days (ſaith God, *Joel* 2. 28.) I will pour out of my Spirit upon all Fleſh, *Acts* 2. 17. And this is known in the Hearts of the Sons of God, *Gal.* 4, 6. And if any man have not the Spirit of Chriſt, (in Belief and Unity with it) he is none of his, *Rom.* 8. 9. But a Reprobate (it's ſaid) 2 *Cor.* 13. 5. If he hath finned out the day of his Viſitation. Till then, this meaſure of the Holy Spirit poured forth, or given to profit with, doth reprove (or convince) the World of Sin, *John* 16. 18. And to Inſtruct the Rebellious, *Neh.* 9. 20. Which Reproofs of Inſtruction (the Wiſe Man ſaid) are the way of Life, *Prov.* 6. 23.

☞ *Now by theſe Scriptures (not to mention many more that might be enumerated, that are of the ſame tendency) it is very apparent, that though this Meaſure, be not the Fulneſs: or the whole entire Eſſence; yet it is of God, in a meaſure of his own Spirit (which is not diſtinct therefrom, but is one with it,* 1 Jo. 5. 7. *And therein Communicable to men) and ſo not a Creature, but Increated, proceeding from God, the Infinite Ocean of Goodneſs (that can never be drawn dry) And ſuch an Emanation I own it to be, as flowing or iſſuing therefrom: and ſo conſequently is the ſame in quality: As the Stream of a River from the Spring-head, or Fountain, is in quality with the River or Fountain from whence it proceeds: And as the outward Sun gives Light, or ſhines upon all Perſons*

Persons to their Benefit, and yet remains in his Essence; so much more doth the Son of Righteousness, inwardly by his Spirit, shine in the Hearts (in some degree) of all Persons for their Advantage; and yet is God's Being in Heaven, yet not only Circumscribed there, for the Heaven of Heavens cannot contain him, 1 Kings 8. 27. *And as the first of these Comparisons are in both respects natural, or of one and the same nature; So is the latter, of one and the same Nature also,* viz. *Divine Nature; and so Divinely Spiritual; the least being so in its Degree, as well as the greatest: As the Water (as abovesaid) is one with the Fountain it flows from.*

And as Man believes in, and obeys, this Spiritual Appearance of God within, he thereby becomes truly Spiritaal (and cannot without it be so) so if he do, yet in it's highest advance in Dignity, (as it's owned, that all Perfections, Excellencies, Gifts, Graces, or Virtues, as Faith, Hope, Charity, &c. *that are the Effects, or Product of the Spirit of God, or of Grace, are not Increated Beings: So is it likewise acknowledged, that the best* Mortal Man *in being) is but a Creature; and therefore it was very superfluous, and shallow to mention (as if it was otherwise believed by me) that Angels or Men, could not be created Beings: But then it doth not follow, that the aforesaid Divine Grace, is a Creature: or cannot be an Increated Being; That being a different Thing,*

and

and of another Nature, viz. Divine: The which being in this, and my former Paper proved, though not (as thou wrongs me) exalted to be Equal (in Degree) with God (as in thy Fourth Consideration) And also, not being yet ever the more convinced by thy lines, of gross Errour, Blasphemy, in holding that the aforesaid Grace is not a Creature; but believing that those that are really Spiritual (that through a Belief in it, and Love to it, have known the precious Virtue that is in it) will readily concurr with me, that rather it is really on thy part: Or thou art the Person that ought to be charged therewith, as guilty thereof. Therefore these things considered (with thy Nature, and Spirit thou art in, and acted by, in further Blasphemously (and Disdainfully) calling this Grace, Great Nothing in me, and others, (and verbally in our late Discourse together, saying, That what was in wicked Men, or any Heathens, was nothing else but what was of the Devil) And also, by the Paper, If I mistake thee not, Thou art in thy self of that mind (in some measure) concerning us (and so secretly smiting at us) as the Prophet Elijah was to them in 1 Kings 18. 23, 24. mentioned by thee, and so consequently I take it, therein comparing us to the Priests and Worshippers of Baal: And this Grace and Spirit of God in us, to Baal their God; as if this was our Idol, as that was theirs; and so as if the Case were alike, as the Prophet justly mocked them: Thou ventures thus (so far)

far) *to deride us; thereby ſhewing thy ſelf not to have right Sentiments of, nor truly* (*as thou ought*) *to be led by the Spirit of Grace; but following thy own Spirit,* &c. *in thy own Will; ſomewhat* (*if I may ſo ſpeak it without offence*) *like thy Predeceſſors, the Phariſees of old, who as they were ſtrict about outward things, ſo art thou: And as they would not receive Chriſt, or believe in his Name, when come in the Fleſh, ſo wilt not thee* (*with others*) *now receive as thou ought, or believe in his Spiritual Appearance: Therefore would have thee conſider, Whether that which Chriſt declared to them then, may not be now ſpoken to thee:* For I ſay unto you, that except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven, *Matth.* 5. 20. *And if thou doſt conſider what is before noted; and how I take* (*or underſtand*) *thee,* (*and that I reaſon not without good ground*) *touching the Reflection on us, and unequally and ungodlily comparing of Baal to God's Grace, as Idols equal, and both to be alike derided: Thou haſt not ſufficient or juſt cauſe I judge, to be offended with me, for thus expreſſing my ſelf to thee*) *I ſay, all things aforeſaid together conſidered, I may not herein, anſwer either of thy Interrogatories,* (*which are Myſteries, and not of neceſſity to Salvation to be known*) *but replyes, that it will be more reaſonably required: And that it will be time enough to do, what Freedom*

is

is then to do therein, when thou hast plainly proved that the Saving Divine Grace of God, is a meer imperfect Creature; which I am satisfied, as thou hast not yet, so thou never canst; If thou thinks otherwise, (and will not forbear writing) then as it's expreſt, Produce your Cauſe, ſaith the Lord: Bring forth your ſtrong Reaſons, ſaith the King of Jacob, *Iſa.* 41. 21. *For theſe brought by you already, I'le aſſure thee, to me appears to be ſo weak, that I wonder at thy Ignorance in accounting them ſtrong.*

That God who is Light, and dwells in the Light, would be pleaſed to convince thee of thy Darkneſs; and cauſe through thy right Belief in his Light, and following of it, that thou may become a Child of the Light, Jo. 12. 36. (*And ſo a better Obeyer of his Saving Univerſal Grace*) *is ſincerely, fervently on thy behalf deſired by me: who more properly* (*I believe*) *may very pertinently, and to good purpoſe* (*notwithſtanding thy Learning, and long Teaching touching the nature of Inherent Saving Grace*) *make uſe of the words of Chriſt againſt thee, that in the Paper is againſt me; and more reaſon for it ſeeing thou doſt not rightly believe in the Light,* (*and ſo muſt needs be in Darkneſs, though account thy ſelf Light in the Lord*) *but highly vilifies it, and Blaſphemes againſt it. Mat.* 6. 23. If therefore the Light that is in thee be Darkneſs, how great is that Darkneſs.

20th 4th *Month.* *John Elliot.*
1692.

The very Life of Chriſt, the Word, which was (and is) God, is the Light of Men: yea ſhining in Darkneſs uncomprehended. (*viz.* Chriſt) who is the true Light, illuminating every Man that cometh into the World. Compare *John* 1. and 1. 4. 5. 9. Verſes.

Beloved, when I gave all diligence to write to you of the common Salvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the Faith, which was once delivered to the Saints, Jude 3.

Queſt. 1. If the Spirit of God (as thou verbally owned) is not a Creature; and ſome of the ſame Spirit be in thee (as thou confeſt) then how is the ſame conſiſtent with that Principle of thine, That there is nothing in Man that is Increated?

Queſt. 2. Since thou acknowledges, that thou haſt ſome of the Spirit of God in thee, how wilt thou prove plainly, according to thy Notion therein, that the ſaid Spirit comes to change, or be altered in its ſelf, by being in thee?

Queſt. 3. Since thou rightly ſaith, That God is an Increated Being, and ſeeing the Scripture ſaith, That God by his Spirit is in Men; whether conſequently it be not very plain, that ſomething there be is Men that is Increated?

Now I ordered my Servant to call upon *J. Green*, and let him know, that an Anſwer

to

to the last Paper I had writ, and was going to be delivered to *J.F.* and that I would have him to go then with my Servant, and do hear it; who then not being at home.------And *Daniel Bryan* the next day (if I mistake not) passing by my House, I therefore told him of my last Answer, and I desired him to call upon *J.G.* and they go together to *J.F.* and hear it; who thereupon spake, as that he was satisfied, it was not what might properly be call'd an Answer; their Paper being unanswerable, *&c.* So since upon Speaking to my Mother, *&c.* (and her to my Uncle her Brother) and not understanding from her, or any other Person, whether or not, *J.F.* was still like minded herein: and somewhat expecting, (having desired) to be satisfied plainly; after long time, was told in substance, as that my Paper was look'd upon, not to be worth taking notice of; but being still desirous in my self, to know certainly how it was with him, did therefore think good, he having two Books of mine, and I one of his, (after he sent to me for his Book) to send to him (which was about the 20*th* of the precedent Month (*March*) these Lines, *Viz.*

JAmes Forbes, *I have now here returned thy Book, (writ not from the tender Spirit of the Lamb, or in that Love that envieth not; as*

by the ſame it doth appear, and is by the Anſwer to it proved) and deſire thee by the Bearer to ſend Back my two; and a Line to ſatisfie me, whether thou art yet otherwiſe minded; or ſtill fully fixt in the Perſwaſion, that whatever Grace is in any Mortal here below, is a meer, and an imperfect Creature. Thy Friend

John Elliot.

To this he replied by word of mouth to my Servant, that there was no need of writing, and that he was ſtill the ſame Man (or of the ſame mind) for all my Books, which he then returned me.

Relations and Friends,

This I have faithfully tranſcribed to the beſt of my knowledge, what on either hand was written, not altering any part of *J. F.* his Lines; although that place where the Grace, Light, *&c.* is call'd Great Nothing, be incredible (to thoſe his Hearers, that ſo ſpake to me) that ever he ſhould ſo write) As alſo, (though it's true, have for Brevity left out much of what was mention'd) have not that I remember given neither any thing of a falſe Relation of what was ſpoken) and now being heartily ſorry, that ſo fundamental a Principle, *viz.* Chriſt within, by his Light, Life, Power, Spirit or Saving Grace (which are One; and inſeparable from him the Fulneſs)

neſs) ſhould be ſo by your Teacher rejected, diſdained, ſcoffed, contemned and vilified, accounted an Idol, and called Great Nothing, inſtead of truly Believing, highly Eſteeming, and faithfully following of it; as is by the holy Scriptures, Recommended, and Required; and is our indiſpenſible Duty to be found in, as we tender God's Glory, and our everlaſting Felicity. And being I wiſh well to the Souls of you, earneſtly deſiring that you may have right Sentiments, and greater Experience of this Divine Gift of God's Grace manifeſt within; and not to have Unity with ſuch a pernitious Principle of his, nor hearken to ſuch falſe Doctrine that is held forth therefrom: Therefore in a fervent Zeal for the Lord's pretious Truth, with deſire for the Exaltation of it amongſt you, through your Belief in it, Love and Obedience to it; I have now upon further Conſideration, freedom to add ſomething more in relation to the precedent Matter; and the ſame together, ſhall leave to your tender Conſideration, for the Witneſs of God in you, to anſwer to the truth thereof; Which that it may, be pleaſed in Meekneſs; and without Offence, Prejudice, or Diſaffection to me, (as a mean Inſtrument) to peruſe theſe Lines, and well weigh the Matter therein contained, that ſo it may in ſome meaſure redound to your Edification, which is the End of my thus appearing

pearing, with the clearing of my own Conſcience: For truly, for ſome time, I have been concerned in Spirit, conſidering the Caſe in ſeveral Reſpects, but by reaſon of divers Obſtructions, and ſome Conſultations in my ſelf, of my own meanneſs as to this weighty Undertaking, &c. (for truly, whatever Thought any one may let in againſt me, I may (without boaſting) ſpeak, that this proceeds not from a haughty ſpirit, or in prejudice to any one, but in love to all of you, (and to whom elſe it may come) I ſay through ſome hindrances) I have been deterr'd from beginning thus to write, till lately, ſo I have not been over-haſty, or very forward herein; but on the other hand, could not contentedly let it paſs over, or be ſo at a period; ſince the Caſe is of ſo great and important concern, as the glorious Truth (that ſhall have the victory) and holy manifeſtation of the bleſſed Spirit of Grace within, is ſo in Writing notoriouſly denyed, and blaſphemouſly exclaim'd againſt; and you my near Relations and Friends dwelling under his Miniſtry that ſo doth; and highly eſteeming, or magnifying of him, who ſtill continues in the ſame mind; which, if he now had been otherwiſe, might have prevented theſe thus being publick. Therefore in the Name and Fear of God, in good earneſt, I deſire you, very ſeriouſly conſider it: And be you

all

all (for some of you are I understand in your selves already) satisfied, that this Divine Principle above Treated of (held by the People called *Quakers*) is no Creature; much less Great Nothing, as it's by him contemptuously in Blasphemy, and Self-contradiction specified; [for before he saith, Grace, (by which I take him to mean Saving Grace, for that's our Subject,] as by the first words of the first Paper appears; and in his Writing he makes no Exception to the contrary) is an excellent Gift of God; and an Emanation from the only Infinite Ocean of Goodness, God himself; and in confusion before call'd it a Creature (for how can it be Nothing: then a Creature, and another time an Excellent Gift) Now this excellent Gift it is, that we plead for, and press the necessity of Obedience to, in order to obtain Peace with God; and Life Eternal, through Regeneration, and born again thereof; for to that End is appointed, and given of the Father: And truly blessed are they that do delight to hearken to, and be governed by it, for such it is, that knows of the divine efficacious virtue that is in it, to their Souls sensible comfort, and certain satisfaction. And though it may not be so much and clearly known as it ought; yet I doubt not, but many of you do experience true comfort (in some measure;) in that I believe you are well-

well-meaning in your way: Becauſe thoſe perſons that walk according to a good Conſcience, or (rather) anſwers (in ſome degree) the Light of Chriſt, or Grace of God therein; peace and comfort doth attend them ſo far, in their ſo doing. According as it is written, *Acts* 10. 35. *In every Nation he that Feareth God and worketh Righteouſneſs, is accepted with him.* But we are to grow in Grace, *&c.* And ſo he that is faithful in a little, ſhall be made Ruler over more. For ſaith the Lord by his Prophet, *Then ſhall we know the Lord if we follow on to know him*, &c. Hoſea 6. 3. But ſaith Chriſt, *Mat.* 11. 27. *No man knoweth the Son, but the Father, neither knoweth any Man the Father, ſave the Son, and he to whomſoever the Son will Reveal him*; And where muſt that be? in the Heart. And how? by the Spirit: For as no Man can ſay (rightly) that Jeſus is the Lord, but by the Holy Ghoſt, 1 Cor. 12. 3. So thereby truly can the Sons of God cry Abba Father, Gal. 4. 6. Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, *&c.* So this Holy Spirit of Grace in the Heart, is the way to the certain Divine Knowledg of God, and Jeſus Chriſt our Lord, whom to know is Life Eternal, *Jo.* 17. 3. And as the Wiſe and Learned outwardly, that were not in Unity with; but erring from (through Unbelief and Diſobedience to) the Light of this Spirit in

in them, did not know Christ when upon the Earth, but despised him, *&c.* So such as certainly do not now rightly know him, as they ought, (though in a common Overly way they may own the Spirit) yet deny this his Holy Internal Gift (or his Light and Grace, which is One thing, though variously denominated.) And it is this very Spiritual manifestation within, that I (with my Friends) thus contend for. And it is the very same thing, that *J. F.* calls Great Nothing, for saith he to me, call it by what Name thou wilt; the Grace of God within Thee and others, the Light ---- Christ, or the Spirit within Thee and others; I will take leave to make an Address to this Great Nothing within Thee and others thus, *O thou Grace*, &c. O grosly Abominable; I desire the Lord to forgive him, for this his Great Impiety, and give him true Sentiments, and clear Apprehensions of, and a Heart rightly fixt, more to Love, and faithfully follow Saving Grace within; And not so to Scoff, *&c.* at it, or to be still so weak, as to think himself Wise; and that he hit the Mark (and so his Piece made unanswerable) in his so Addressing himself to it, or posing of it, in order to demonstrate its self to be an Increated Being, and no Creature, as to Answer divers hard Questions, and shew such convincing outward Signs, as to work strange Miracles

racles, unfold all the Myſteries in Religion, contained in the Holy Scripture, or give an Infallible Interpretation of all ſuch difficult Texts, as are hard to be underſtood, as the laſt Ten Chapters of *Ezekiel*, *&c.* All which, altho' it be well known is God, Chriſt, and the Gracious Spirit of Grace, *For the Spirit ſearcheth all things, yea the deep things of God*, 1 Cor. 2. 10.) or the Holy One, from whom this Saving Grace, or Spiritual Light, comes, (or is one with, and in Nature of) as alſo the Holy Scriptures proceeded; and by whoſe power (*viz.* Chriſt, 1 Cor. 1. 4.) were the Sun, Moon, and Stars, and all things elſe made, *John* 1. 3. And to whom, no Sign to ſhew, or Miracle to Work is impoſſible; yet he is not to be commanded by *J. Forbes* or any other, whatever at ſometimes was done of old, in that outward, miraculous and Sign ſhewing manner, or method, ſo to appear, nor is it (I ſay) of neceſſity for us, the ſame to ſee, or underſtand, with reſpect to our Salvation; And by the Scriptures are we Inſtructed, (and which ſhould ſatisfie ſuch that own it to be their only Rule) *That ſecret Things belong unto the Lord our God, but thoſe things that are revealed belong to us*, Deut. 29. 29. As alſo its abſolutely needful for us to know (according to the Antient Prophecies: and the after Bleſſed Experience thereof by the Primitive Chriſtians) Chriſts Kingdom

dom come, and that to be within us (according to *Luke* 17. 21.) as well as he formerly came without us; And he the Prince of Peace, and King of Eternal Glory, to Rule with his Scepter of Righteousneſs therein; and thereby we be his Subjects really.

And now how thoſe his Queſtions, and demands, may be retorted upon himſelf; or they (to ſhew his Wiſdom, or rather weakneſs) may be juſtly upon the ſame ground returned back; be pleaſed to obſerve, That this Saving Grace hitherto ſpoken of, and which he allows me to call, Light, Chriſt, or Spirit, and which the Scriptures ſo much makes mention of (as above, and furthermore hereafter may be added to) meant by me is Chriſt in his Spiritual Appearance, (which in Holy Scripture is ſo variouſly denominated, and often repeated,) and he himſelf declaring, and owning, that he hath in him ſome meaſure thereof; Therefore its very evident that what he ſpeaks of, and I Plead for, is one and the ſelf ſame Thing; And the ſame in contradiction to himſelf, is acknowledged by him to be no Creature:

Again: It is here obſervable, how directly like he is to the *Jews*, Matth. 12. 38. which were with Chriſt, and did not believe in him, as then outwardly come; as he doth not (as by his Writing appears) rightly now

in

in this his inward and ſpiritual Appearance: For they, though ſtrict Profeſſors, and who did (as Chriſt himſelf elſewhere ſaid) make clean the outſide of the cup and platter, and outwardly appeared righteous unto men, *Matth.* 23. 25,28. yet notwithſtanding, not rightly knowing Chriſt; he in another place ſaid plainly to them, *Ye have neither heard his voice at any time, nor ſeen his ſhape,* (ſpeaking of the Father) *Joh.* 5. 37. yet theſe profeſſing *Jews* required a Sign of Chriſt. Like this my ſtrict Oppoſite, (but in whatever he be truly Chriſtian-like, I would not wilfully condemn, or cenſure him, *&c.*) who now requires the like of Chriſt's Grace in me: But as Chriſt anſwered, and ſaid to them; *An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the Prophet* Jonas, *Math.* 12. 39. So ſay I now here, in the words of the Apoſtle *Paul*, in 1 *Cor.* 1. 22, 23, 24. *For the Jews* (the ſtrict Profeſſors) *require a Sign; and the Grecks* (the worldly-wiſe) *ſeek after Wiſdom: But we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs; But unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.* And as the ſame Apoſtle hath it elſewhere, *viz.* Col. 1. 26, 27, 28. Even the Myſtery, which hath been his

hid from Ages and Generations, but now is made manifeſt to his Saints. To whom God would make known, what is the Riches of the Glory of this Myſtery among the Gentiles: Which is Chriſt in you, the Hope of Glory; whom we Preach, warning every Man (*mark*) and teaching every man in all Wiſdom, that we may preſent every man perfect in Chriſt Jeſus. So this is our Goſpel, as it was the Apoſtles, and it's ſaid, *ver.* 23. was Preached to (or rather in) every Creature which is under Heaven, and is the power of God unto Salvation, *Rom.* 1. 16. to every one that Believeth; that is, of that Faith which worketh by Love, *Gal.* 5. 6. *viz.* the Love of the Truth, 2 *Theſſ.* 2. 10. namely, Chriſt the Truth, *Joh.* 14. 6. who is the new and living way: and, ſaith the Apoſtle, in 2 *Corinth.* 13. 5. *Examine your ſelves, whether ye be in the Faith; prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates.*

Again, *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me, unto him ſhall ye hearken.* *Deut.* 18. 15. So *Moſes* here directs unto Chriſt; and Chriſt, when come in the fulneſs of time; and it drawing near for him to be offered up, He to his Diſciples in *Joh.* 14. (and ſeveral other following Chapters) directs

rects them to the Spirit; for that to be after his departure their Leader, &c. making mention thereof: Assuring them for their comfort, That though he must go away, yet it was expedient for them; for if he did not go away, the Comforter would not come unto them. *A little while, and ye shall not see me*; and again; *A little while, and ye shall see me. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you.* Which to me appears exceeding full, with respect to our Principle: I believing that it was not only the peculiar Priviledge of the Primitive Saints, but it's also extensive to the Children of God now. *For as many as are led by the Spirit of God, they are the Sons of God.* Rom. 8. 14.

And with respect to such that are not Children of the Lord, as taught of the Lord, and in Righteousness established, but are yet unconverted, &c. God is good and gracious unto them, having not left Himself without a Witness in them, (though *J. F.* saith to the contrary.) But I hope ye will believe the Scriptures, rather than him. For, saith God concerning Christ, *I will give thee*

thee for a Covenant to the People; a Light to the Gentiles, that thou mayst be my Salvation to the Earth, Isa. 42.6. and 49. 6. And when seen by *Simeon*, who waited for the Consolation of *Israel*, he, answerable thereto, expresseth himself thus, *Lord now lettest thou thy Servant depart in peace, according to thy word, for mine eyes have seen thy Salvation, which thou hast* (observe) *prepared before the face of all people; a Light to lighten the Gentiles, and the Glory of thy people*, Luke 2.25, 29, 30, 31, 32. Which very clearly shews that he enlightens, or is the Light of the Gentiles; as well as he is the Glory of *Israel*. And Christ himself saith, *Joh.* 8. 12. *I am the Light of the World* (which is not to be understood, so as only to be restricted, either to that his outward Appearance; or with a Natural Light,) and then next after it is said,) *He that followeth me shall not walk in darkness, but shall have the Light of Life*; the Light shall become his Light. It shall not only be (as at first it is) his Light (as shining in Darkness; and shewing him the Just Man's Path) but also his Life (or Glory) to comfort and uphold him therin. For it is to be noted, that it is expresly said in relation to this very same Light, *That it shineth in darkness, and the darkness comprehendeth it not*, John 1. 5. and Verse 9. *That the same was the true Light, which lighteth every*

every man that cometh into the World. And Ver. 4. It's very positively and plainly affirmed, That this Light of (or in) Men, is the very Life of Christ, the Word of God; and therefore Divine, and Universal. And, saith *John* the Divine, *The Nations of them that are saved, shall walk in the Light*, Rev. 21. 24.

And now with respect to the manifesting, and Reproving Property of this Light, Grace, or measure of the Spirit of God within. It's recorded, *Amos* 4. 13. *For lo, He that formeth the Mountains, and createth the Wind, and declareth unto Man what is his Thought—— the Lord, the God of Hosts is his Name.* And *Micha* 6. 8. *He hath shewed thee, O Man, what is good; And what doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*

Because that which may be known of God, is manifest in them, for God hath shewed it unto them; even to them who hold the Truth in Unrighteousness, *Rom.* 1. 18, 19. And that is by this universal Principle; For all things that are reproved, are made manifest by the Light; for whatsoever makes manifest, is Light. *Eph.* 5. 13. And the Deeds of every one that doth Evil are reproved by it. *Joh.* 3. 20. *And this is the Condemnation, That Light is come into the world, and men loved Darkness rather than Light, because their*

their Deeds were Evil, verſ. 19. and chap. 16. 8. when Chriſt was ſpeaking of this Spirit of Truth, under the name of a Comforter to the Saints, he declares, That when he is come, he will Reprove the World (obſerve) of Sin, of Righteouſneſs, and of Judgment. But howbeit, when the Spirit of Truth, (or Comforter) is come, he will guide you, (*viz.* Believers) into all Truth, *verſ.* 13. and *Proverbs* 1. 23. Wiſdom exhorts, ſaying, Turn you at my Reproof (which is the way of Life, *chap.* 6. 23.) and in ſo doing, it's promiſed, Behold I will pour out of my Spirit unto you; I will make known my Words unto you. So the principal thing is, to be rightly acquainted with this inward Principle of Religion, that ſhews Sin, and leads out of it, thoſe that obey it; and ſo thereby come really to walk in this Light, 1 *Joh.* 1. 7. (not grieving the Holy Spirit, *Epheſ.* 4. 30. nor doing deſpight unto the Spirit of Grace, *Heb.* 10. 29.) *Walk in the Spirit*, Gal. 5. 16. *After the Spirit*, Rom. 8. 4. Obey this univerſal Grace of God that bringeth Salvation, *Titus* 2. 11. For it's written with reſpect to wicked unregenerate Men, or the World, thoſe that love Darkneſs rather than Light, and do Evil; they that hate the Light, and cannot receive the Spirit of Truth, becauſe it ſeeth him not, neither knoweth him; (for the World by Wiſdom knows not

God;) and the Things of the Spirit of God, ſuch wicked Natural Men cannot receive, neither know them: And the Reaſon there given is very full, In that they are fooliſhneſs unto ſuch, and Spiritually to be diſcerned; and ſo they hating this Light, and continually rebelling againſt the Spirit, and not being united unto it; how is it poſſible they ſhould rightly underſtand the Things the reof? 1 *Corinth.* 2. 14. and 1. 21. *Joh.* 14. 17.

Take that Obſervable Paſſage of the Apoſtle *Paul* in 1 *Corinth.* 6. 9, 10, 11. *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God: and ſuch were ſome of you; But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.* And in order to this Great and Glorious Work of Regeneration, and Sanctification throughout: We aſſert, That a Meaſure of this Light, and Grace, is given to every Man to profit withal, 1 *Corinth.* 12. 7. But, (by *J. F.*) ſaid, That the ſame only relates to the Church, or Believers, and not to others. But we ſay, That the appearance

or

or manifeſtation of Chriſt's Light, (which is one with it) ſhewing Sin, and Reproving for it, is more generally, yea univerſally extended. And I hope, in theſe Lines I have ſufficiently proved it, to the ſatisfaction of ſuch of you, that will acquieſce to the righteous Judgment of the Spirit of Truth in you; and are not wilfully oppoſite thereto, through prejudice, or wrong and partial Opinion. Yet we alſo diſtinguiſh between the Spirit's being in a Good Man, a Child of God; and an Unregenerate Man. For in the firſt, through his Love to God, in hearkning to, believing in, waiting upon, panting for, union with, and following of the Spirit: His Talent is improved, his Meaſure enlarged, the good Seed in him, in growth witneſſed; and ſo the Lord more abundantly experienced, through the Aboundings of Grace. While the other, viz. the wicked, unfaithful, and ſlothful Man, inſtead of knowing it's increaſe, (having time given him to do it) have in time that taken from him that was commited to him: (for obſerve, ſomething at leaſt was given to every ſuch perſon.) And as the Appearance thereof is comely and deſirable; it's Operation pleaſant and profitable, and Effect joyous and glorious to the former. The other on the contrary, knows, ſees, and feels, it greatly troubles and condemns,

and yet a measure of the very same Spirit in both.

I hope there is enough said to shew you this gross Errour of *J. F.* of holding that Saving Grace, (or Christ, the Light or Spirit within) is a Creature and Great Nothing: So his speaking that *Adam* had more Grace than all the meer men put together, that have been since his days, is run by him very high; But he presently brings him very low, when he says there was not the least Grain of it remaining after his Eating the Forbidden Fruit. Which (if he means that it was his State always, is more than he can prove, and seems to be contrary to Scripture. *Gen.* 3. 15. See also *Wisdom*, chap. 10. 1. 2. Verses, where I observe its Written, *That he was brought out of the Fall, and Power given him to Rule all Things.*

So also his Recital of *Isa.* 41. ——— which was spoken against the Vanity of Idols. And *Psal.* 82. --- which was against unjust Judges, doth further manifest by these comparisons (judged by him pertinent and proper, to conclude this Head with (touching Grace being a Creature) and Confirm, his above Mockery; and mean Thoughts, *&c.* of this Internal Saving Grace. As also his last come off, concerning what's mentioned in

Mat.

Mat. 6. 23. which alſo he thought that he added very pertinently againſt me (but I ſay very imprudently) ſhews moreover his Ignorance with reſpect to this Divine Principle, and great miſtake of the right meaning of that Text, (being like his former Expoſitions of other places) My Reaſon is, Becauſe this Light of Chriſt Pleaded for, can at no time (by any means) be Darkneſs: But Men may in their Underſtandings be in Darkneſs (through Unbelief) concerning this Light, as with a Witneſs herein, he hath confirmed it, and therefore very pertinently (it being to the very purpoſe) may be returned upon him, *Matth.* 6. 23.

And now therefore whether I may not very pertinently, (as Chriſt upon another occaſion ſaid to the *Sadducees*) add ſeaſonably here touching him, and ſuch (if any be) that ſtand by him herein, *Mat.* 22. 29. Ye do Err not knowing the Scriptures nor the Power of God; by reaſon he ſo wreſts and miſapplies the former; and thus oppoſes, and fights againſt the latter, in its manifeſtation within, (for that which is to be known of God is manifeſt there, *Rom.* 1. 19.) As alſo moreover bring that of Chriſt to the great Profeſſing Jews, *Jo.* 5. 39. 40. (Who like many in this our day, thought to have Eternal Life in the Scriptures) but were not Juſtified, but rather reprehended

by reaſon thereof) *Search (or ye ſearch) the Scriptures, and in them ye think to have Eternal Life, and they are they which Teſtifie of me* : And ye will not come to me that ye might have Life.

Now the Holy Scriptures we truly own, and greatly eſteem; and are not for diminiſhing ought from them; but all that ought to be, do give, or aſcribe to them, *They* (as here mentioned) *truly Teſtifying of him*, (*who is the Way, the Truth, and the Life*, John 14. 6.) But we ſay, that Eternal Life is not to be had in them, and that they cannot give it (though its a Bleſſed help thereto, as they are Read with a good Underſtanding; the which comes from the Inſpiration of the Almighty, *Job* 32. 8. For Eternal Life is in the Son, and given by him, (and not the Scriptures) to thoſe that own, and believes in, not only his outward Appearance in the Fleſh, but alſo now in its Spiritual Appearance in the Heart; for there it is that it muſt be Witneſſed, as is above demonſtrated; And thoſe that rightly, and fully ſo Believe, and truly be Guided and Governed by it; They certainly experience that which the World are Strangers, to wit, Eternal Life: And that through their Eating and Drinking of the Fleſh and Blood of Chriſt, according to his own many ſayings in *Jo.* 6. Which be pleaſed to

pe-

peruſe, and weightily weigh, It being very material to this matter; and is our chiefeſt concern to know; namely through his Dwelling in us, and we in him, a Eating of his Fleſh and Drinking of his Blood Spiritually, and ſo to Live by him; The ſame being known to the Satisfaction of the Souls of ſuch, from that inward Divine Nouriſhment it yields, as outward Food is Witneſſed to be to the outward Man, upon feeding thereupon; And the ſweetneſs of it, is Experienced, as it is truly Hungred for and Thirſted greatly after; and ſuch can and doth livingly and feeling ſay, *Lord, evermore give us of this Bread*; for the more it is partook of, the more it is deſired. *And Behold I ſtand* (ſaith Chriſt) *at the Door and knock, if any Man hear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me*, Rev. 3. 20. And thus the True Supper of the Lord in the Subſtance being participated of. And alſo Chriſt with his Baptiſm of the Holy Ghoſt and Fire, *Mat.* 3. 11. being known, *Viz.* a being Baptized by the Spirit into the Death of Chriſt, *Rom.* 6. 3. And ſo to the putting on of Chriſt (not making Proviſion for the Fleſh to fulfil the Luſts thereof, *Rom.* 13. 4.) for ſo it really is with ſuch, that are truly Baptized into Chriſt, according to *Gal.* 3. 27. Of which Baptiſm, it is ſaid thus, *The*

like Figure even Baptiſm, doth alſo now ſave us (not the putting away the Filth of the Fleſh but the Anſwer of a good Conſcience towards God by the Reſurrection of Jeſus Chriſt, who is gone into Heaven, 1 Pet. 3. 21. 22. *And Dyed for us while Sinners*, Rom. 5. 8. *And Roſe again for our Juſtification*, Rom. 4. 25.

And *Paul* (ſaith to *Titus*) *not by works of Righteouſneſs which we have done; but according to his Mercy he Saved us*, by (obſerve) *the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour; That being juſtified by his Grace, we ſhould be made Heirs, according to the Hope of Eternal Life*, Tit. 3. 5, 6, 7. I ſay we the Contemned People, in deriſion, called Quakers, *whoſe Life is hid with Chriſt in God*, Col. 3. 3. In a good meaſure this one Spiritual Baptiſm, and the Supper of the Lord, certainly knowing and partaking of, in the Subſtance. Therefore we ſee it not required of us (though once it was commanded for a time) to obſerve thoſe outward Signs, Shadows, and Types thereof, now; whatever was done at ſome times, as to theſe (as well as other ſuch like) Things, in Condeſcention by the Primitive Chriſtians.

And

And we are not forward to judge thoſe who are conſcientiouſly concern'd in them, and ſee no farther: But heartily deſires that all ſuch (not excluding others alſo) might come to know the Truth as it is in *Jeſus*; the Subſtance, to wit, in the Spiritual feeding upon the Subſtance, through a clear Belief in, and Obedience to this ſaving Principle of Grace within, by which it's truly known.

Nevertheleſs, (as ſaith *Paul* the Apoſtle) Whereto we have already attained, let us walk by the ſame Rule; let us mind the ſame things, and preſs after Perfection; and ſo ſincerely and conſtantly doing. *If in any thing ye be otherwiſe minded, God ſhall reveal even this unto you*, Phil. 3. 15, 16. *For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature: And as many as walk according to this Rule, Peace be on them, and Mercy upon the Iſrael of God.* Gal. 6. 15, 16.

So as Peace and Mercy is meaſurably known to attend all, according to their Sincerity, and growth in Grace; ſo let us all (while we have a day, as in duty bound) mind, love, and follow this Spiritual Gift in us, in order to our perſeverance and greater growth: It being this Principle that is further to Reveal

veal Things, and to make truly a new Creature.

Touching which Appearance of Christ thus within us, as it cannot be supposed reasonably, that those are so clearly and fully sensible, (whatsover they at some times may be in part, because of their sincerity, according to present knowledge) of the Life and Virtue of it, that are Unbelievers in it: So it's probable that to many of you the Saying of *Jacob* may in this Case be applied by your selves: *Surely the Lord is in this place, and I knew it not*, Gen. 28. 16.

Which therefore that ye might believe in him, as in you appearing, and thereby may have in you Life more abundantly, is the Cause of my being here now thus Concerned; Which is in Cordial Love, a Friendly Invitation of, and True Visitation to you: And hope that hereby I have not in the least given any one occasion justly to be offended against me: Or I to become to you as your Enemy, for thus standing for, and Telling you the Truth.

Thus my Relations and Friends, have I from some Experience, written somewhat) and yet much more might be still added) concerning the Blessed inward Gift of Gods Spirit,

Spirit, Light, and Grace; and of its Operations and Effects, and Scripturally confirmed it; and herein been very Tender towards you: But you indeed perhaps may judge, that I have been too plain (or born too hard upon him you esteem your particular good Friend; But since he so in Writing did Assert what was sent me, in Answer to my first Lines (beforementioned) and the same being (I yet believe) grosly Erronious, and still stood to by him: And it falling to my Lot, thus to Declare and Bear Testimony of this Holy and Ever Blessed Truth of God to you, in Opposition to his Gainsaying; Therefore in Christian Love I had freedom thus to appear in plainness for the Truth, as held forth by us; and therefore conclude, all things considered, I have a sufficient Apology for this my Undertaking, and so doing.

Being to draw to a Conclusion, I earnestly desire in my Soul, that this my Labour of Love may not be lightly esteemed, or in a wrong Spirit rejected by any one of you; And that the same, by the Lord, may be Blest, to the proving of some Service to you, and so my real End answered, And thereby, God through Christ, in and by, this Spirit of Grace, Light, Life, and

and Power within us, may be truly Feared, Acceptably Worſhipped, Livingly Praiſed, and Greatly Glorified: And ſo our Souls Immortal, be more abundantly, Rightly ſenſible, of True Peace, overcoming Conſolation, and Divine Satisfaction, *Amen.*

I am in Sincerity herein

Your Certain True Friend

The 24 day of the 2*d.* Month (called *April,*) 1693.

John Elliott.

Conſider what I ſay, and the Lord give ye Underſtanding in all Things, 2 Tim. 2. 7.

(In Order to it)

I Com-

I Commend you to God, and to (Christ) the Word of his Grace (within) which is able to Build you up, and to give you an Inheritance among all them that are Sanctified, Acts 20. 32.

THE END.

BOOKS Printed for, and Sold by *Thomas Northcott*, in *George-Yard* in *Lombard-Street*.

THE Works of that faithful Servant of Jesus Christ, Robert Barclay, *in Folio. Price bound* 13 s.

Truth Exalted, in the Writings of that Eminent Servant of Christ, John Burnyat, *in* 4to. *Price bound* 2 s. 6 d.

Robert Barclay's *Apology for the People called* Quakers, *in* 4to. *Price* 4s.

Francis Howgil's *Works*, *in* Folio, 10 s.

Samuel Fisher's *Works*, *in* Folio, 12 s.

The Spirit of the Martyrs revived, *in* 4to, 4 s.

George Keith's *Visible Churches*, *in* 8o, *Price bound*, 1 s. 6 d.

——— *His Way to the City of God described, in* 8o, *Price bound*, 1 s.

——— *His Fundamental Truths of Christianity, by way of Question and Answer, in* 8o. 8d.

------ *His True Christ owned, in* 8vo, 4 d.

Stephen Crisp's *Epistle concerning the present and succeeding Times*, 2 d.

Robert Barclay's *Possibility and Necessity of Inward and Immediate Revelation. Price* 3 d.

Just Measures, in an Epistle of Peace and

Love,

Love, by G. W. *Price* 1 d. ob.

Buds and Bloſſoms of Piety, 1 s.

G. W's *Charitable Eſſay, Price* 1 d.

Some Fruits of Solitude, in Reflections and Maxims, relating to the Condition of Human Life. Price bound 9 d.

A Key, opening a Way to every Common Underſtanding, How to diſcern the Difference betwixt the Religion profeſſed by the People called Quakers; *and the Perverſions, Miſrepreſentations and Calumnies of their ſeveral Adverſaries. Price* 3 d.

BOOKS Printed for, and Sold by *Thomas Northcott*, in *George-Yard* in *Lombard-Street*.

THE *Works of that faithful Servant of Jesus Christ*, Robert Barclay, *in Folio. Price bound* 13 s.

Truth Exalted, in the Writings of that Eminent Servant of Christ, John Burnyat, *in* 4to. *Price bound* 2 s. 6 d.

Robert Barclay's *Apology for the People called* Quakers, *in* 4to. *Price* 4s.

Francis Howgil's *Works*, *in* Folio, 10 s.

Samuel Fisher's *Works*, *in* Folio, 12 s.

The Spirit of the Martyrs revived, *in* 4to, 4 s.

George Keith's *Visible Churches*, *in* 8o, *Price bound*, 1 s. 6 d.

——— *His Way to the City of God described, in* 8o, *Price bound*, 1 s.

——— *His Fundamental Truths of Christianity, by way of Question and Answer, in* 8o. 8d.

------ *His True Christ owned, in* 8vo, 4 d.

Stephen Crisp's *Epistle concerning the present and succeeding Times*, 2 d.

Robert Barclay's *Possibility and Necessity of Inward and Immediate Revelation. Price* 3 d.

Just M[illegible], in an Epistle of Peace and Love,

Love, by G. W. *Price* 1 d. ob.

Buds and Bloſſoms of Piety, 1 s.

G. W's *Charitable Eſſay*, *Price* 1 d.

Some Fruits of Solitude, *in Reflections and Maxims*, *relating to the Condition of Human Life*. *Price bound* 9 d.

A Key, *opening a Way to every Common Underſtanding*, *How to diſcern the Difference betwixt the Religion profeſſed by the People called* Quakers; *and the Perverſions*, *Miſrepreſentations and Calumnies of their ſeveral Adverſaries*. *Price* 3 d.